

A  
SALUTATION  
To the Little  
FLOCK,

Who do chuse Christ to be their

ROCK.

*Lift up your heads in the light of Christ, for the  
day of your redemption draws near.*

With a Message from the Lord alone; for  
the healing of the sick and wounded one.

*And an exhortation unto all to give up unto the death,  
that they may be crowned with life.*

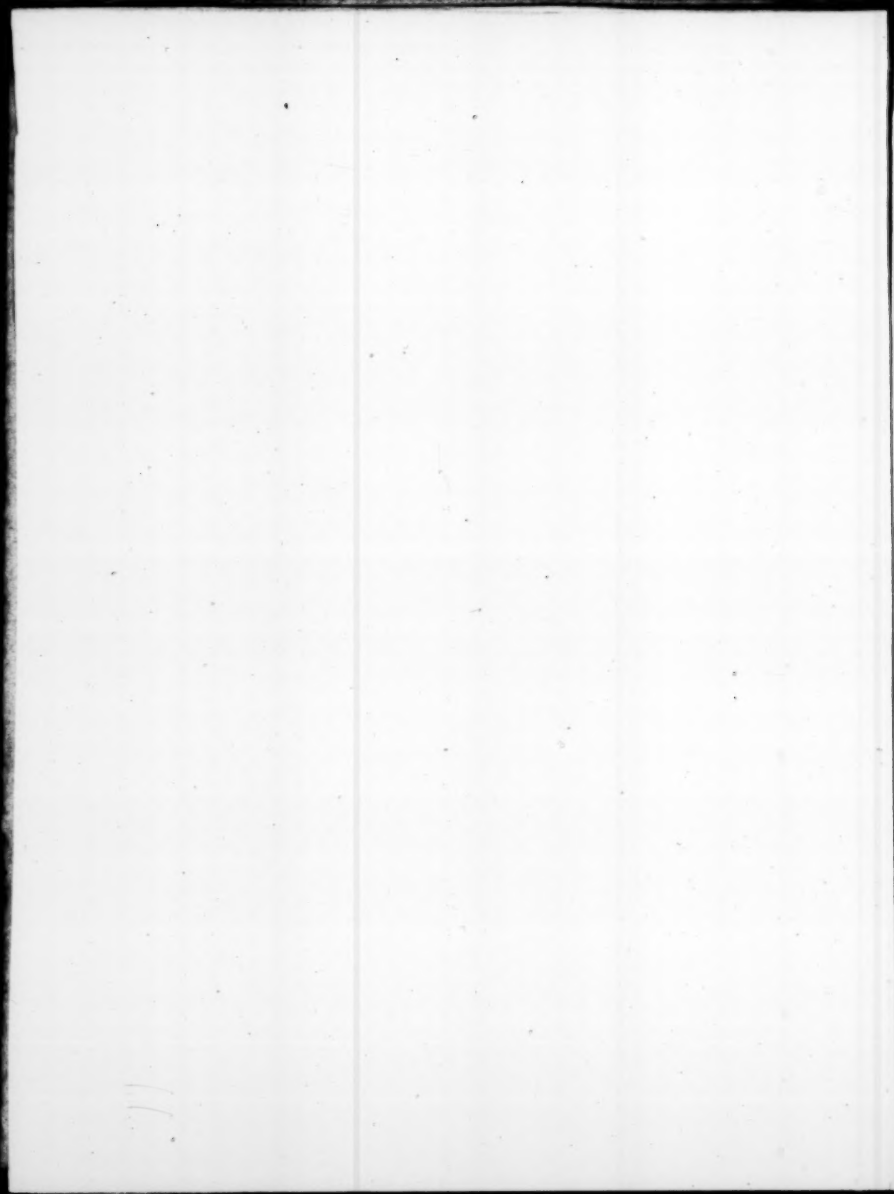
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By JOHN SAMM.

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LONDON,  
Printed in the year, 1663.



## A Salutation to the little Flock, &amp;c.

**D**ear and tender Babes, Lambs and Children, whom my heavenly Father hath begotten unto himself, by the immortal Seed of the word of life, which lives and abides for ever. Unto you do I send greeting in the overflowings of my heavenly Fathers love, which he hath caused to stream forth in me, towards you. Dear hearts, you are so near and dear unto me, that I have been and am overcome with love, as I have felt many of you in the bosome of the Father, which is open to receive you, as you sink down out of your selves; for that is the Babes state, unto which the Kingdome belongs, which is not in word but in power, whereby ye are preserved. Oh! dear Lambs, in the perfect love of my God, feel me; for in that am I drawn forth to salute and kisse you one by one, even with the pure sincere undefiled lips of the love of God: Oh! let me have a place in your hearts, in that which never changeth, that we may not love in word, or in shew: but indeed and in truth, *that we maybe Epistles written in one anothers hearts*, that all may know wee are true disciples in deed, because we love one another, *for love is the fulfilling of the Law*, and they that dwell in love, dwell in God, and God dwelleth in them: *the Lord hath filled my cup with his loving kindness*. Oh! drink a full draught with me, for I am as if I were sick with love: Oh! *the weight of the glorious love of my God with me feel*, that it may *press* through your vessels, that your tongues may be *touched* and your lips may be opened, that living songs and Hallelujahs may arise unto the living God; for praises becomes his house, its a comely thing to sing praises unto the Lord *in the Spirit, and with understanding also*: Oh! let the high praises of the Lord be in your mouthes, and then the two edged sword will be in your hands, for they are inseparable, for the Lord our God

is fearfull in his praises ; by them are the righteous *gladded*,  
and the wicked *astonished and tormented* ; for when the  
righteous Seed sings for joy of heart, the wicked shall weep  
and howl for vexation of Spirit ; and so the Spirit of truth  
which is to lead you into all truth, into the joy of the Master,  
*the which* shall be the condemnation and torment of the  
wicked, and the day of their *destruction* draws near ; for  
the Lord will plead with all flesh, by his sword and by fire  
and a consumption is determined by the Lord upon *all flesh*,  
and he will terribly shake *the Earth*, that all may be over-  
turned and removed *that may be shaken*, that he may be  
the *all* in the rising of *his glorious day* which is at hand :  
Oh ! be not daunted or dismayed although the Sea may  
swell, the Lion-like nature roar, and the Devil may rage,  
yet they shall never prevail against the least Babes, *as they*  
*abide in the Faith* ; but the least shall be as David, and the  
little one, as a strong Nation : and although the troubles and  
trials of the *righteous Seed* be many, so that sorrow may  
endure for a night, yet joy will come in the morning ; that  
those that suffer with Christ shall reign with him, over all  
the powers of Hell and darkness [*both within and without.*]  
Little Children wait to see and feel him to arise in your  
own particulars, who is to set our foot upon the *Egyptian*  
*Sea of darkness*, from whence the *boisterous* waves of all  
strife and contention arise about outward things, and out-  
ward forms of worship, wherein the true power of God  
hath been wanting, that there may be no more appearance  
of Sea, as to disturb your *peace* ; but his foot you may feel  
to keep it under, untill the tongue of that *Egyptian* Sea be  
dried up ; that there may be *no Mountains* of drie Land  
*in your way* ; but that one foot may stand on the Earth also,  
that the Mountain of his holyness may be established on the  
top of the Mountains, that the Sea of glass mingled with  
fire, a River as clear as Christall flowing from the Throne  
of God (ye may see and feel) [where the Antient of dayes  
sits] who will judge the whore, the false Prophet and the  
Beast.

Beast (which is all that may be numbred up which is on the mans part) that man may ease from his labour *and sore travel*, that *peace* may be upon Earth and all the Glory may be to God on high, that the good will may be to men, that no root of bitterness may evermore arise, that sendeth forth bitter springs, which occasioneth the meek to fall, *as they drink thereof.*

Therefore, dear Children, drink ye *alwayes of the pure, fresh, pleasant springs*, that arise from the pure *Fountain of all vertues*: goe not forth; but in the light dwell, and then shall you be salted, seasoned and swalled with the love of God, that the banner of his love may be over you, and then the noise of war will be no more heard amongst the Camp of God (on mans part,) *for the battel is the Lords and he will fight it*; therefore fear nor, but stand still and see the salvation of God: for the Lord will bring to passe *his work, his great work, his Act, his strange Act*; for the *Kingdomes of this world shall become the Kingdomes of the Lord and his Christ*; yea, he shall rule amongst the Children of men, *for the Kingdome is his, the power, glory, honour, victory, triumph and pure refreshings are his*: Oh I feel his comforts, delighting your Souls, that your joy may be full, that your glorying and whole *delight* may be in the Lord alone; that we may not be our own in any thing, because the Lord hath *purchased us with his own blood*: Oh I

Therefore let us give up wholly unto him, that he may glorify himself in our bodies, in our spirit and souls, which are the Lords; that he may make a quick *work* on the Earthly, and cut it short in his righteousness, that Sion may be his glory and Jerusalem the praise of the whole Earth: Oh I

Dearly beloved of the Lord, how great is the work of the Lord, which he hath begun to work *in you and for you*, O you dear ones, who have received a measure of his Spirit, as an earnest of *your inheritance, whereby ye are sealed unto the day of redemption.*

Dear Lambs in the Spirit, *wait and dwell*; that it be not  
grieved

grieved or quenched, that over all it may arise and cover you in this day of battell, that the *knowledge* of the Lord may be *Armour of proof, on the right hand, and on the left*, that salvation may be unto you for walls and bulworks; for assuredly as ye abide in the spirit (which is the name that is given for salvation;) the gates of hell shall never prevail against you: but ye shall be like Mount *Sion* which shall never be removed, and ye shall see the mighty God of *Jacob* will carry on his own work, untill he hath accomplished it unto his praise, *which work* will be glorious as he brings us into the unity of the Faith; into the *fulnesse of the measure and stature of Christ, unto that perfect man*; then shall all that is in part be done away, and then shall the rest be glorious in the Lord of Sabbaths. Ah!

Travel on, travel on in the growth, in the life which is eternal, that ye may grow from strength to strength, untill ye appear before him in *Sion*; that *Sion's* songs may be sounded forth in the living land: all that can be said is little to what the Lord God hath prepared and laid up in store, for all them that *dwelt in his fear*. Blessed are all those that fear the living God alwaies, they shall read and *witnesse it Excellent*, and as you sink down into the love of God, you will feel these lines deep and weighty, for truly friends, as they did arise in my heart. the extent did open so largely in the overcomings of Gods love, that my heart was melted, my bowels softened, and my eyes were filled with tears, that the glory of the Lord should be so largely revealed unto so unworthy a creature as *I*, who was so deeply *plunged* in sin and iniquity, as I was in time past; that this love should arise so abundantly as to cover such a multitude of sins as I had committed against him, and that the Lord God should manifest himself so graciously [*in Christ*,] reconciling and not imputing: Oh! dearly beloved, in this wonderful love of our God, feel me, that in this his great love we may *all dwell*: that we may be *all like minded* one towards another, that there may be no striking at our fellow servants, &c. But if  
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any one be overtaken in a fault, you that are spiritual, restore such an one with the spirit of meekness, *for the wrath of man worketh not the righteousness of God*; therefore strive not to overcome evil with evil, but strive to overcome evil with good; be gentle, courteous and merciful, as your heavenly Father is, and walk in love, for it is a *most excellent way*: for love seeketh not her own, but the good of all: love suffereth all things, and endureth all things, and it will seek to cover, but not uncover the nakedness: it is the affectionate part which tosseth the creature either above *all*, or below *all*, as it bares rule; therefore dear Lambs, in the unchangeable love of God in Christ Jesus, *all dwell*, that ye may be rooted, grounded & established in the present truth; that you may follow the Lamb, whethersoever he goeth, that the true fellowship may never be broken. *Amen*, saith my soul.

Oh I you weakling, sick and wounded ones, who are ready to cry out in the purity of your spirits, that there is none like unto you: ye see your selves so beset with *temptations*, that with little *David*, you are ready to cry out, that surely you shall one day fall by the Enemies hands: Oh I read with me the mystery of the Parable in the 10. of *Luke*, the 30. the 16. and the 19. There was a certain man, that went from the pure holy seed in his own particular, & then being from the new and living way in the particular [which is Christ the Seed] where the thief cannot enter, where he met with the reasoning, disputing, doubting and questioning part; by the which he was robbed & stripped of his *faith, strength, hope & confidence*, that he was *deeply wounded & more then half dead*, & being in great distress, the enemy in such a case will seek to lead forth, to look out for help where none is to be found; or else to despair as if no help were to be had, perswading poor bruised and wounded *Lazarus* to go to the rich gluttons gate, who glutteth himself by feeding of the tree of knowledge & a *profession* of what the dear *Saints* and servants of God enjoy; for that was his cloathing & riches, wherein there was not one crumb of life to refresh poor *Lazarus* withall: but the dogs  
that



fed upon the crumbs that fell from the rich mans table,licked the sores, but never reached or refreshed the life ; then seeing there was no help without Christ *the life*, then did *Lazarus* die to *all* perishing food ; and when there was none found to help or relieve, then did the good *Samaritan*, Christ *the life* appear, which is full of heavenly Oyle, Balm and sweet odours, even the fountain of *all* vertue and fulness, in whom there is healing for every disease ; therefore hear you diseased of the land, you poor helpelesse ones: the cry of my soule, hath been greatly unto the Lord on your behalf. Oh ! fear and hear, for this is the answer that I received from the Lord *on your behalf* ( as I lay upon my bed ; ) *Look up unto me all ye ends of the earth and be ye saved, saith the Lord God of Hosts* : and as the serpent was lifted up in the wilderness, even so is the Son of man lifted up in this his day, that all that are diseased or wounded may be healed by looking upon him : therefore,

Dear Friends, look not at your *weakness or wounds*, for the looking at them, will cause you to be *more weak and wounded* ; but look up unto the Lord, for in him is everlasting strength : for I know one that hath passed through the fire, and hath endured the flames, that he hath cryed out as it were in the belly of Hell, who desired water to quench the flames, & having it in a glass, he dropt it down to lay *the heat thereof, but his strength failed him, & his flesh failed him, and his heart hath failed him*, but the Lord his God never failed him, who in that needfull time sent his faithfull messenger, saying unto me in the word of the Lord, thou shalt not die; but the Lord will spare thee for the Seeds sake; so he sent forth his word & healed & recovered me out of the horrible pit, & hath set me upon the rock; & hath put a new song into my mouth, which causeth me to sound forth the high praise of the living God, as with a sound of a trumpet in the firmament of his power, *who is ascended on high to lead Captivity captive*, that his living peace may be over the earthly, and his good will in me is strong towards the afflicted and bruised,

that



that they which have been hurt may be recovered. Oh!

Dear friends, feel me, that the same minde may be in you which is in Christ Jesus: for my soul is *in travel*, that no *form may abide in you*, but what is in Christ the light, that whatever is done by you, may be done in the name of the Lord Jesus; that you may be birds of Paradise, and not of the fire; that you may have no nest, hole or place to *rest in*; but the eternal fould of life, where no devouring beast or bird of prey can enter; that you may *all shine in his life*, that poor *Lazarus* may know that he is carried into the bosome of the Father, for if he goeth unto the rich man, which feeds on the *tree of knowledge*, which is much desireable to the eye which goeth forth from the tree of life, there he must lie full of sores; for the healing is in Christ *the life*: the knowledge in the sight without the enjoyment of the life, healeth not, (mark that.) Therefore I say again, look up unto Christ, *the life only*; for *he ariseth with healing in his wings*; therefore let no object draw forth your minds from the Lord, and then his perfect peace you may enjoy; to that which you are called in the which peace the Lord God of peace *establish you*. Amen, So be it, saith my soul. Then shall the mans part be abased, and the glory of the Lord over all be exalted: which shall astonish the Horse and the Rider, and wholly subject the power of darkness, and thus shall deliverance come by the Lord alone, therefore I say again, eye the Lord and stand still in the Faith, and make not haste, neither be you high minded, but fear, and the Lord will preserve you to the end.

Given forth in the pure love & fear of God, in the County of Northampton, being twelve steps under ground, the 17. day of the eighth Moneth, 1663.  
Where I with sixteen more suffer for the testimony of Jesus. But the Lord doth and will plead the cause of the Innocent in the hearts of his and our Enemies.  
Friends, who are here in this Prison are well, and the Lords presence appears amongst us, who is as a fountain never

die; who causeth his living cup to overflow, to the praise  
of his glorious Name, which is the Ark of our safety.

*Your dear Friend and Brother in the  
unchangeable love of God,*

JOHN SAMM.

**T**He name of the Lord is a strong Tower, and as an ointment poured forth: I have witnessed it so, that in all my trials and temptations in *his name* hath been plentiful redemption, for it hath preserved and delivered me six times out of the common Goales, wherein I was cast for the testimony thereof: that I never yet paid penny Fees to any Goaler, or any other man upon that account; nor durst I ever entertain a thought in my heart to think, any imprisonments long, although I have been strictly detained for a long time together, neither did I ever entertain any fear into my heart, what might be done unto my body, or ourward estate, or my dear Children, who are as dear as my life: but when my Goods have been spoiled; as taking away three good Horses, and three of the best Milch-kine I had, for less than one years claim of that which the hivesing Priest called his due; because I could not for conscience sake put into his mouth, which if I could have done, (I do believe) I might have been excused for *forty shillings*, which would have prevented the damage of near *forty pounds*: but I giving up in obedience to the Lord, suffered the losse thereof with joy: so I know the Lord hath not been a hard Master. Oh! what God ever preserved or delivered in like manner, but the mighty God of *Abraham, Isaac, and Jacob*; who delivered *Daniel* out of the Den from the mouthes of the Lions, *Mordecai* from the gallows, and the three Children out of the fiery furnace, &c. Who is my God and the Rock of his chosen, who are faithful and true, who loves not their lives unto death. Oh!

Dear children, hold fast your confidence with me, for I do believe that the same God which hath preserved and delivered

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red me six times, will preserve and deliver me this seventh also, and so to the end: Therefore (as good Soldiers of Jesus Christ) let us all be valiant for truth upon earth, Oh I *let us all buy the truth, but sell it not*: although we part with our all, that Jesus Christ may be all and in all: Oh I be faithfull unto the death, then shall you be Crowned with life: what is written is in the innocency of my Soul, as it arose in my heart for to strengthen the weak innocent ones which may feel me, that I speak from the experience which I had and have of the great love of God; who is no respecter of persons, so I have nothing to boast off, for what I have or had at any time, it was and is the free gift of God to me; for the kingdome, power, glory, victory, triumph and pure refreshing is the Lords: therefore let none rejoyce only because the Devils are or have been subject unto them, or that they have done or suffered much for the truth of God: but rather that they feel Gods presence with them, and that they read their names written in the book of life: for truly friends, if any look at the deed done, as to rest or glory in that, that minde is not like to Christs: therefore,

Dear children, in all your fiery trials, look up unto the Lord, that you may (as the three children did) know one *amongst you who bears the form of the Son of God*, then shall you be safely preserved through the fire: but the woe will take hold of all that are with Child or give suck to any other birth [in themselves] or others which bears not the Image and forme of the Son of God, and also to them that flee in the winter time of Gods judgements, before judgement is brought forth unto victory: and also those who take their sight on the sabbath day, which is the light and power of the Lord wherein *all are so rest*, whereby all the people of the Lord are preserved unto Salvation: but they that depart from the light and power where the Tree of life is known to be food for the Soul to feed upon, any other food will be found to be in the foolish Virgins fire; therefore what I say unto one, I say unto all, Watch, yea watch and pray lest you enter

into temptation, for the Spirit is willing which will help your infirmities and supply your wants, but the flesh is weak, and there is no temptation but is common to man.

Therefore [all] to the name the Arke, for as it was in the dayes of Noah, even so shall it be in this day of the coming of the Son of Man, whose appearance is and will be in the overflowing flames of fire; as the Lords appearance was in Noahs day with overflowing floods of water, and who shall abide his coming, who shall dwell with devouring fire, and with everlasting burnings: none but the innocent birth whose Kingdom and delight is not of this world nor in the honour, glory or riches thereof; but delighteth in the Law of God day and night, his dwelling shall be on high, his bread shall be sure, his water shall never fail, for his defence shall be the munition of the eternal rock of ages, which is the power of God, the stone cut out of the Mountain without hands which shall strike at the feet of all carved images, imaginations and pleasant pictures, although they may appear Gold-like, yet down must they all fall, and that shall remain only which the fire cannot consume; therefore blessed and happy shall they be that takes the Babilonish Child when it is young & dasheth it against that heavenly stone, that the Cockatrice may be crushed in the egge, that the Serpent may not be brought forth to beguile you, as he beguiled Eve: but in the Heavenly power and tower [all dwell] which is the place wherein the Lord will perfect his own work by the instrument, which is his power; so mans tool or hammer is not to be heard in the Temple of God: for it is his powerful word which made all things in the beginning, which creates anew and fastens unto himself as a nail in a sure place: Oh! feel it so, that you may go no more forth, then shall you be as pillars in the house of God: even so be it faith my Soul.

Read and weigh these lines in the pure fear & dread of the Lord God, that nothing may be taken amisse, although they be but as the widows mite and the overflowing of my Cup: but as the drop of a bucket in comparison of the Oronable fulness which is in the infinite Lord God.

The End.

